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# The American Friend

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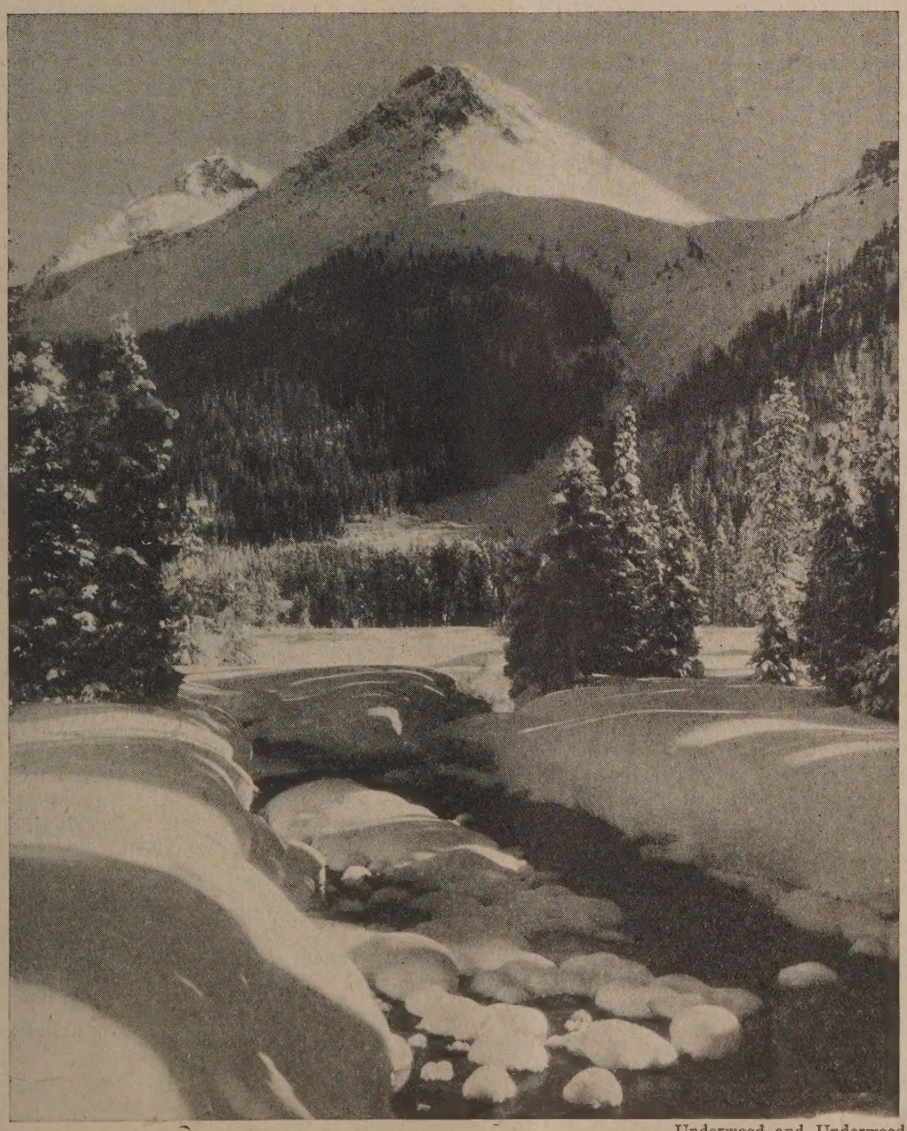

Underwood and Underwood

AN ALPINE CHRISTMAS SCENE

## WHAT ARE THE GIFTS WE BRING UNTO HIM?

By L. Herbert Reynolds

*"And when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh."*

It was not as the wise men, traveling from the East, had expected. There was no outward sign of royalty, no pomp, no guards, no courtiers. Only a manger—or now perhaps, at the time of their visit, some poor cottage; the setting for their visit at least vastly different than the stately palace, where they had left proud, arrogant Herod. Faith, however, is not shaken by these meager surroundings. They paid him that which they had come to render.

They offered costly gifts—gifts of mystic meaning. It was, and still is, an oriental custom and regarded as of great importance, that one must never visit a superior, especially a King, without some gift.

May we not let these gifts represent universally the gifts which we may present at the manger of Bethlehem's Babe, born this day not only in a cradle manger but in your heart and mine.

1. Gold—the gift of self.

In Dickens' Christmas story, "Mrs. Liriper's Lodgings," we have a picture of a London landlady, widowed, childless and sharp-tongued. One day a young mother who occupied one of her rooms gave birth to a baby boy. In a few days she died. The father having cruelly ran away, the baby was left an orphan. Mrs. Liriper took the little lad into her own heart. She gave him her name, and brought him up. All he had came from her. But he gave her more than she gave him. Unknown to himself, little Jemmy was the greatest gift God ever sent to "Gran," as he called her. He just gave her himself. Her whole life was changed because Jemmy came into it.

Shall we not offer to God the gift of Gold? The gold of self-surrender? The gold of willing and cheerful obedience? The gold of fullest dedication of self?

2. Frankincense — the gift of substance.

The gifts of our substance will not come until we have first presented the gold of self.

How apparent is the challenge and with what clarity and commanding tones does it speak to you and to me—to all who have worshipped at the cradle and have found the peace which the Angel host announced to shepherds watching the flocks by night; to share of the substance which we hold and which is ours only as we sense the high privilege of stewardship.

3. Myrrh—the gift of enrichment.

Myrrh is the gum which exudes from a tree found in Arabia and Abyssinia. It was much valued by the ancients as a perfume, as a spice (preservative), as a medicine (healing qualities). This suggests at once, the over-worked word but the significantly challenging word, "Service."

We shall not enrich those about us with some thing we can buy for them. Rather, the thing that will enrich is that which comes from our hearts. The gifts we speak about are not the gifts wrapped in soft paper and tied with delicately tinted ribbons—they are the invisible gifts such as a loving spirit, a kindly service. We need to think much of the "service of friendship." Times such as these demand such a service. Shall we be friends who are worthy of the trust and confidence of those who share in our friendships? Young people need our friendship. The unfortunates all about us need the service of friendship. What an opportunity there is for all to extend the borders of the service of friendliness!

That masterpiece of George Eliot, "Silas Marner," tells the story of an old miser who gloats over his heap of gold. His highest joy is in seeing the bag fill out; he attains the pinnacle of his ecstacy in counting his gold coins.

But one day by a fell swoop it is caught away from him—stolen! He suffers a veritable epilepsy of unrest in his daily doings. On New Year's eve outside his door a mother presses a vial to her lips and clasps her child to her bosom until complete stupor unbends her arms, unclasps her fingers and the child rolls from her breast to the snow. The child sees the gleam of old Marner's cottage light, follows the gleam, and finds itself at last in the miser's greatcoat beside a cheerful fire, asleep.

Silas walks into the room. The vision of the stolen gold was before him and he thought the little human heap was his gold brought mysteriously back to him. He stretches his hands, puts them not on hard and unresisting gold but into the golden curls of a sleeping child. He was weaned from loneliness and miserliness by serving the little one.

"And when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh."

Cherokee, Okla.

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The decisive preparation for prayer lies not in the prayer itself, but in the life prior to the prayer.

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Overcome evil, not by retaliation which draws out the devil in man, but by good which invites the God in him. — Carl Heath.

## THE PERFECT SPIRAL OF SIGHT AND BELIEF

By Ellison R. Purdy

*"Jesus said unto them, Believe ye that I am able to do this?"* (Matt. 9:28.)

It was because these two blind men could see that their eyes were opened and they were made to see. They could see that in their presence was One who was equipped with power to do the unheard-of-thing. They could see that before them stood One who was deeply interested in the lives of his fellow men. They could see that the conventional methods of approach to one of importance was unnecessary in their case, that their need was the strongest possible "pull" upon his power.

Is not this the common course of spiritual progress, from sight to belief, from belief to sight? In other words divine grace does not thrust into an empty life that which is altogether new and strange. Rather it seizes upon something already there and makes it the seed sowing of something altogether new. A few loaves and fishes become a feast for a multitude. First the blade, then the ear, then the full corn in the ear, is the method of nature and of grace.

Then why not a spiritual inventory something like this: What do I see? Of what, however little, am I thoroughly convinced? What *do* I believe? Is there a divine power in the world that can start with what I have, what I am, and work a transformation comparable to the seeing of a blind man?

"Believe ye that I am able to do this?" is just what Jesus is again and again saying to each of us. Starting where we are, we are to move forward to what we may be. "Unto him that hath shall be given."

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## CHRISTMAS CREED

I believe in Kris Kringle. Do you?
I believe in old Santa Claus, too.
What matters the name
If the spirit's the same,
And they bring every year
Wealth of gifts and good cheer?
I believe in them both. Yes, I do!
The spirit of Love
Broods in regions above—
Within and without,
Here and there—roundabout:
Thus our Christmas King came.
What matters the name?
I believe in it all. So do you!
We believe in it all—yes, we do!

Harriet Olds Henderson.
Washington, D. C.

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When you have known a great love, all the description of it in the world makes little difference.

# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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# Illogical Christmas

BY D. ELTON TRUEBLOOD

IN the United States of America we have two holidays which tower above all others: one the great holiday of the summer, the other the great holiday of the winter. The one commemorates the founding of our nation, and is called Independence Day, the other commemorates the founding of our religion and is called Christmas Day. It is appropriate that they should appear on the Calendar nearly as far apart as it is possible for them to be, for they are very different in many ways. In the winter, amid snow and holly, we celebrate our allegiance to God; in the summer, amid heat and fire-crackers, we celebrate our allegiance to Caesar.

It is instructive to note the contrast in origin which Christianity and the nation present. The nation began, as all logical things do begin, in a council chamber in which were gathered thoughtful men. These grave men, after due deliberation, produced a remarkable document concerning the natural liberties of free men, and declared that the colonies they represented were independent of the mother country. What a sensible way to start a new nation! Of course there should be weighty delegates, and resolutions, and speech-making, and impressive documents. It is all this that we celebrate in the middle of the summer, and the impassioned oratory of the day is highly appropriate. The manner in which the American nation was founded is the normal way for foundings to take place. Consider, for example, the beginnings of the League of Nations or of our learned societies. Those who belong to many organizations are familiar with this mode of origin.

The origin of the Christian religion, which we celebrate at Christmas time, was, however, irrationally different. Instead of a council chamber or social parlor there was a rude stable; instead of men in dignified clothes there were a peasant man and woman; instead of the sound of resolutions there was the sound of a baby's cry.

In only one respect does the story seem to fit at all into the common pattern, that is, in the coming of the wise men. Perhaps it has long been the custom of wise men to journey during the Christmas holidays, since they journeyed then to Bethlehem and today they journey to New Haven or Cambridge or Berkeley. It may be that the ancient wise men were going to a meeting of the Philological Association and that they were led astray by a wandering star. But though the wise men in the story do give the single point of contact between this strange beginning and the conventional beginning, they, at the same time, present the most vivid contrast. It is the manner of wise men to be interested in arguments and careful reasoning from accepted premises; how amazing that they should bow down before a little child!

And so it is that Christmas continues to be an illogical element in a logical world. People ordinarily work to acquire things and at Christmas they try to give them away. Other holidays are celebrated by speech-making and parades; Christmas is celebrated by singing gay songs and trooping about like children. All the rest of the year we try to be mature and wise, but at Christmas we forget both our maturity and our wisdom and dance around an evergreen tree. The Christian religion is a grand, exciting, topsy-turvy religion, a religion which says the greatest event in history was neither a decisive battle, nor the writing of a constitution, nor the publication of a book; the greatest event in history, so says the Christian religion, was the birth of a baby.

The illogical nature of Christmas is its chief charm. We are always in danger of allowing Christmas to get into the hands of practical, businesslike persons who try to make Christmas sensible. This is what happens when the department stores get their way and carry out the commercialization of the season. Then Christmas is a straight matter of financial profit and men are hired at so much a day to wear Santa Claus suits, while the child in the stable is forgotten.

What we sometimes call giving is really only an imperfectly disguised exchange, a barter. John gives a book to James, knowing that James will give a necktie, or its equivalent, to John. This is a fine thing for James and John to do, if they enjoy the exchange, but the fact is that their transaction has little to do with Christmas, and might better be done at some other season of the year. The foolish, topsy-turvy spirit of Christmas would be more likely to lead them both to give gifts to people who could not possibly make an exchange. John and James might find real joy in go-

CHRISTMAS: It fights its way alike through the extravaganzas of abundance and the bitterness of famine. Bought and sold though it may often be, perverted from its basic purpose, it can no more be extinguished from human emotion than a volcano's flame be quenched by a hovering storm. For in its bright amalgam of pagan custom and Christly lore, it lives close to the roots of the folk. Even the horniest-hearted cynic, disdaining remembrance of religion's great ones, finds himself—at first to his chagrin, later to his reluctant joy—swept away at this season under the irresistible tide of folk-momentum.

To those who are not cynics, Christmas and the New Year crash like cleansing waves upon the arid beach of routine. The candle's aroma, the pungent scent of fir and pine, the stirring cries of children, all penetrate the receptive spirit just as the birth of One in ancient Palestine released new fragrance and new color in the race experience. And if the orthodoxy of our planet, with its inflexible orbits of action, has kept us—unlike the wise men—from following the Star, we must at least pause once a twelvemonth in homely tribute to its radiance.—*The World Tomorrow.*

ing together on Christmas Eve to seek out and surprise persons who could not expect such attention. The chance is that they would be so intoxicated with the illogical Christmas spirit that they would not miss the book and the necktie. Exchange would have been forgotten in the joy of giving.

In many American homes, even in this year of humiliation, there will again appear on Christmas Day, tables laden with expensive gifts which have been sent from comfortable people to other comfortable people. Persons who do not know the pinch of poverty will again receive jewelry, luxurious clothing, and trinkets, while millions who really need will receive nothing. These sleek persons will think they have done their Christmas duty because they have gone through the list, giving appropriate presents to all. Their trouble, of course, is their failure to see that Christmas ought to be something quite absurd from the ordinary point of view.

It is very hard to be a Christian and most of us do not make a very serious attempt. Certainly we do not "give to him that asketh thee, and from him that would borrow of thee turn not thou away." It may be impractical to follow such hard teaching in our ordinary lives, but this we might do: we might try to be Christians once a year. Perhaps each year, at Christmas, we could really try to put the strange teachings of Jesus to the test. For a little while we might substitute prodigality for prudence, childlikeness for maturity, and divine foolishness for human wisdom.

It is a source of hope to realize that a good part of the illogicalness of Christmas yet remains, in spite of the department stores, and the overworked postal clerks, and the balanced exchange of gifts. Christianity can never be a thoroughly prosaic and sensible religion, because it cannot be completely unmindful of its origin, and Christmas reminds us of that origin. It is heartening to remember that we are still the gayest at the darkest season of the year.

Baltimore, Md.

# The Christmas Quest

By RICHARD K. MORTON

*"The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."*—LUKE 2:15.

THE Christmas story begins with a quest for the Child whom God has sent. The great affirmation of Christmas time is that a Saviour has come among us, and that God, in his fatherliness and love, has revealed himself. Believing that, men must hasten unto him.

Jesus' birth took place far away from many, and in an humble manger. If they would see him, wise men, shepherds, and others, had to come a distance. They had to seek him. The angel of the Lord knows that the very announcement of such good tidings as this will be sufficient to move the shepherds to hasten to where they may see this thing which has come to pass. "Ye shall find the babe wrapped in swaddling clothes, and lying in a manger."

Christmas must not lose this desire to make a quest; it must not lose its guiding star, its angelic herald. There is always a danger that beautiful Teutonic legends and figures will usurp the place of the Child of Bethlehem in our minds at this time. The genius of Christmas is not in giving and receiving, but in something which God has done. It is not in beautiful decorations and gifts and sentiments, but in one supreme, divine Gift. There may be times in our own lives when it seems as if the angel of the Lord has come to us, and that the glory of the Lord is round about us, and that the multitudes of the heavenly host are singing praises; yet soon this great experience passes away, and we, too, must say, I must go even unto Bethlehem and see this thing which has come to pass. God does not reveal the supreme experience to us just where we are—we have to make a quest.

This, then, is a time when man seeks to find out what God has done. We know too well, however, that often when some divine manifestation has occurred, people run around only to each other, in fear, dismay, and puzzlement. The shepherds, on the other hand, when they heard the great news, lost no time in following out the suggestion of the angel and in getting to Bethlehem. And when they arrived, they so deeply saw into the mystery and wonder of the event, that they returned with a new message and a new life. But it was only after they themselves had made the quest of the manger that they thought of their fellow men. Had they discovered no truth, and had they not seen what God had done, they would have had no message.

When Christmas comes, the follower of the Master makes his pilgrimage in spirit to Bethlehem—and nowhere else. He makes this before he attempts to go around to relieve and delight his fellow men. A friend with a gift is welcome—but a friend with a divine message meets a greater and deeper human need.

Christmas is our quest for God's way of answering the deepest need of mankind. To make this quest one does not need to be loaded with gifts, for one cannot buy Christmas in the stores. To labor in the spirit of Jesus, one does not have to don a red suit, with high boots, and to put on the long white whiskers of a Santa Claus. A legend may be beautiful and important—but a divine truth is more persuasive.

Our age is expectant and troubled—and only one quest can be successful in finding the answer to the need. On the road to Bethlehem the darkest night of mankind is not without its stars; the most silent and forlorn soul hears the songs of angelic hosts; and over earth's most strident tumults, we hear the song of angels.

Christmas does not consist in what little children think about a beautiful story; it consists in what grown people think about a divine truth. There is joy with the old legendary saint of the North, but there is saving grace and forgiveness with the Child of Bethlehem. Him we worship not simply because of his birth, but because of his whole life. We cannot accept him as a Child and reject him as a man who speaks the words of life. We go to the manger, not to admire merely, but to see and understand and follow.

As we go about our Christmas quest, our hearts affirm that God is love, that he reveals himself unto men, and that the One he sends will be sufficient for all our needs.

It is an unforgettable experience to "play Santa Claus" and delight childish hearts and reach into the lives of many with cheer and friendliness. But it is even a more impressive experience to follow in the footsteps of the shepherds of old and to go even unto Bethlehem. For even in this year of privation, worry, and distress, what homes need is not so much the presence of the helping friend, the generous messenger of community interest, but the presence of God and faith in the heart. Even when jobs are few and money is scarce, men are crying for spiritual help. We feel responsible for the presence and work of Santa Claus in our church and community, but let us feel more anxious for the presence of God.

Friends and neighbors can do much to relieve our loneliness, poverty, and low spirits, but only a saving, loving, caring God can answer our deepest needs. Our quest, then, is not for tinseled stars upon the hemlocks, but for the Star that shall be our guide, even unto Bethlehem.

Rockland, Mass.

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"Ring out the old, ring in the new,
Ring out the false, ring in the true
Ring in the Christ that is to be."

# Christmas Grows Up

By Frank H. Streightoff

*"When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things."*

"IT hardly seems like Christmas without snow!" When we hear that endlessly trite remark does it make you think and feel as a child? Or do you react as an adult?

What does Christmas signify to the wee tot? We can merely reconstruct that meaning from faulty memories and from interested observation. To the little child, this feast is an unintelligible jumble of Santa Claus, bright lights, gay decorations, good things to eat and to play with, and an interesting story about a baby in a stable surrounded by unnaturally gentle cattle.

By the fifth or sixth year, new elements enter the Christmas concept: carols, family frolics, feasting to satiety, perhaps the first sled and a snowstorm, the thrill of playing Santa, and the intense satisfaction of creating material secrets.

Youth may wear off the novelty of full participation, but it brings new experience, for youth thinks it understands the "incarnation." And youth responds with deep emotion to the loving Father and sacrificing Son. Moreover, youth is glimpsing history—through a glass, distortedly; and youth sees in that first Christmas the turning point in all human affairs. An occasional youth tries really to think through the arguments for believing Jesus the son of God; but, fortunately for his peace of mind, the typical teenster takes that on faith and tries, more or less, to shape his conduct to his creed.

Possibly young adulthood heightens the joy in Christmas. Greater resources make possible more substantial gifts; there is keen pleasure in watching the glee of the children; the companionships of family gatherings have richer values. But there may be flies in the ointment. Unless one has adopted the wise rule of giving no presents that have not been paid for, an impending aftermath of bills may cause worry; or there may be the fear that some important name has been omitted from the list for cards. Moreover, there may be disgust at the commercialism which seems to rob the season of its sanctity—baubles sold at high prices, stores displaying Christmas sentiments cased in neon tubes, extra sales people vying with the regulars to hold the jobs after the holidays, and the all important question, "Is this year's trade as good as last?"

But to the thoughtful adult there is in Christmas something sadder even than commercialization—and that is the food baskets. A toy for a child, an article of personal utility or of beauty for the relative or friend—these are gifts to equals or to potential equals, the tributes of love. But the food basket is an opiate. We may not condemn those who arrange and distribute these conscience pacifiers, we may even feel constrained to further their enterprises; but we cannot join in the cant of the chant, "Who gives himself with his alms feeds three, himself, his hungry neighbor, and Me."

For there is only one way to give oneself with his alms, and that is to bend one's energy to eradicating the need for alms to any ablebodied, mature individual or family group. Until we are planning and striving to rearrange our whole economic system to create general welfare instead of concentrated wealth, alms, food baskets and community chests are mockeries. As practical citizens we may endure these mockeries and participate in them. But let us go through the ritual with eyes open to the fact that the fundamental social need is not the narcotic of alms, but reorganization.

Thus the return of Christmas saddens the alert adult.

Then comes another thought. This day commemorates the birth of no ordinary child. In that baby body were the genes of genius. Let us appraise Jesus as he matured. As a man, Jesus stands out for certain personal qualities: wit, wisdom, penetrating grasp of the possibilities of life, boundless love. This son of a carpenter digested the great truths which the Hebrews had spent centuries in discovering. He expressed these doctrines in majestic, simple phrases that appealed to the common folk among whom he spent his life. He had the courage to speak his convictions although he was fully aware that such expression made inevitable his execution. His life and his teachings have inspired countless millions. He so impressed multitudes that they deified him—and he has held this divine place nineteen hundred years.

Ordinarily, a birth is the first scene of a tragedy. But even if Jesus died on the cross, his life was a triumph.

So, as we envisage Christmas, Jesus stands as a reproach. We have so little courage. We are so lacking in the intelligence to grapple with our complex problems. We are so wanting in a love that will drive us to action. And yet he offers inspiration, for he dared, he grappled, he loved.

Indianapolis, Ind.

# Christmas Far and Near

By Margaret Grant

REPRESENTATIVES of every race, every country, and every creed gather yearly at the Church of the Nativity in Bethlehem on Christmas Eve to witness the four hour service of the Latins. Although the ceremonies do not commence until ten o'clock, hours before then the church is filled with a milling, miscellaneous herd of people. Outside in a courtyard some English Protestants sing English carols while waiting. British police are stationed at various places in the church to maintain order and keep the aisles clear for processions. When at last the services begin, they are in Latin and for the most part inaudible but as the chanting and singing goes on the people crane their necks to watch the priests carry out the endless procedure of changing gorgeous cloth of gold robes for even more elaborate ones. A golden crown is removed with great ceremony from the head of the Patriarch. Half an hour later it is replaced by a more resplendent crown of cerise satin and glittering jewels. The minutes slip away toward midnight when a solemn procession of priests and important dignitaries of Jerusalem march up the central aisle. Toward the end of the ceremonies a great star is lit and the curtains of a box are pulled back, revealing the figure of a baby doll. This is taken by the Patriarch, and to the accompaniment of much singing, the procession of priests winds its way down to the Grotto below the main part of the church where the doll is placed on the spot where it is believed that the manger of Christ was located. A star set in the stone is supposed to mark the actual birthplace.

This is Christmas in Bethlehem. As a ceremony it is interesting and curious to see. The crowd itself is a fascinating cross-section of the world. But what does all this pomp and ritual, what do all these foreign faces have to do with the celebration and meaning of Christmas? Last year as I stood in that strange assembly at the birthplace of Christianity I found myself thinking of familiar Christmas services in another land. (There was ample opportunity to let one's mind wander while standing for six hours.) I recollected shepherds trying awkwardly to manage their shepherd's crooks, one of them carrying a diminutive, cotton-stuffed lamb that grew more wabbly as the years went by; the angel of the Lord missing a cue and stumbling a bit over the good tidings of great joy; a multitude of the heavenly host perched precariously on soap boxes, shivering in their cheese-cloth celestial garments, and nervously fingering scratchy tinsel halos. The scene

shifted and I recalled a very youthful and most attractive Mary bending tenderly over a flashlight concealed in a box of straw; wise men resplendent in corduroy robes and gilded crowns marching solemnly down the right aisle of the church following a star which belatedly appeared above the manger. In memory I could hear them singing in turn their verses of "We Three Kings" as they knelt on down-stage knee and offered their gifts of gold, frankincense, and myrrh. Then, while the tableau remained and the delegates from the Sunday School classes brought their white gifts, a beautifully clear and mellow voice sang "Silent Night." There was a Christmas service one could comprehend.

My real Christmas last year came not in the church but out on the Shepherd's Fields with a small group of others who spoke my own language and worshipped in a familiar way. There in the stillness of the night as we sang the old beloved Christmas carols, the charm of that strange land and its ancient tradition were united beautifully and unforgettably with the long cherished associations of Christmas.

Christmas ever means a return to the familiar. It is the time of year above all other that belongs to family, neighbors, and friends. Is it narrow and selfish to cling to what is intimate and familiar at Christmas time? Does this homing quest of the spirit conflict with the true celebration of Christ's birthday? I think not, for only when all hearts are warm with loving tenderness dare we hope for the fulfillment of that birthday prophecy of "Peace on Earth, Good Will toward Men."

Richmond, Indiana.

# Let Us Sing at Christmas

By Elizabeth H. Emerson

CHRISTMAS again!—Christmas without. To some, Christmas without expensive gifts. To others, Christmas without the usual greeting cards. To still others, Christmas without luxuries in food. And to numbers of which we hardly dare to think, Christmas without any food at all.

But Christmas must not be a negative matter. It must also be a Christmas with. Christmas with sacrifice, self-denial, forgetting of self, and Christmas with joy. After we have done what we can to relieve suffering and to bring some pleasures to those more unfortunate than ourselves, we may find it good to do a bit of substituting of one kind of pleasure for another in our own families and homes.

Fortunately we have in our community a leader of ability, whose greatest joy in life is in singing and helping other people to sing. Without him, we might sing, not so well or with so much enjoyment, but with much of both. During this pre-Christmas season, late Sunday afternoons are finding several families or parts of them, gathered in some home, learning to sing together some of the fine old Christmas carols and songs. Tune in, and hear our program.

First comes the old Portuguese hymn, "Oh Come All Ye Faithful." So long have we sung this favorite in English that it is well to have our attention called to the words by the necessity of translating them from the Latin. *"Venite adoremus, venite adoremus dominum,"* is its joyful call to worship. From this we change to the French carol, so old that to most of us it is new:

"Angels we have heard on high,
Sweetly sounding o'er the plains!
And the mountains in reply,
Echoing their joyous strain."

Mountains and plains! We are between them, and we like the song. Our director insists that we learn the words, so we close our books and sing it again, doing our best to make the echoes ring.

Since we are in a place where Spanish is almost as much used as English, we must have one song with a Spanish flavor. It is a folk-song straight out of one of the best known of the centuries-old Spanish Christmas plays, "Los Pastores." "Venid Pastorcillos, Venid adorar," is its beginning, which, being interpreted, is "Oh come little shepherds, come let us adore." We fall easily into the swing of the music and gradually master the little-known tongue.

Our leader tells that in Europe, Christmas is a long-continued, joyous festival, and he adds, "It should be a time of rejoicing with us." So we try the rollicking carol, "The Holly and the Ivy." The words present an unusual mixture of ideas:

"The holly bears a berry as red as any blood
And Mary bore sweet Jesus, for to do us sinners good."

The music carries us up and down the scale faster than inexperienced singers are wont to go, but we try, and the result is surprisingly harmonious after a few efforts.

"Beautiful Savior" presents a decided contrast to the preceding number. Softly we hum the lovely arrangement of the air which dates to the twelfth century. Then the altos come in with the solo, while men's voices furnish a low accompaniment:

"Fair are the meadows, fairer the woodlands,
Robed in flowers of blooming spring:
Jesus is fairer, Jesus is purer,
He makes our sorrowing spirits sing."

Sorrowing spirits! Alas, how many there are! And what else save the spirit of the "beautiful Savior" can make them sing?

The short winter afternoon is gone and night has come. But before we separate and go to our homes or linger over a cup of tea together, we sing the best beloved of all Christmas songs, "Holy night." We hum it softly. Then a clear soprano rings out above our humming accompaniment, singing in the original German. Finally we join her in the words, familiar and dear to some of us from old college days, new to the post-war, non-German-learning generation, but so simple that all feel their loveliness:

"Stille Nacht, heilige Nacht. . . . Schlaf in himmlischer Ruh."

Christmas will bring its opportunities to use some of these songs in public performances. We hope that they will bring to those who listen, some fraction of the pleasure we have had in learning them. But it will be strange indeed, if Christmas eve or Christmas day do not find us singing for our own enjoyment, as a substitute for more expensive pleasures—singing merrily, happily, thankfully. Will you not sing with us?

Las Vegas, New Mexico.

# A Christmas Meditation

By B. Willis Beede

AS the Christmas season approaches one is impressed with the feverish activity among statesmen, politicians, economists, and others to find a formula for the solution of our baffling and complex national and international difficulties. Technocracy, long-time planning, moratoriums, cancellations, economy, socialism, communism, global tonnage, and a hundred other words are used by thoughtful men who are straining to see a way out of our modern mess. Probably all these words stand for ideas that have some kernel of truth in them. We are disposed to treat such ideas and their champions with respect and with open mind to examine the truth contained in them.

But all of the suggested panaceas leave one with a sense of their inadequacy. They lie too near to the surface of things. They do not get down to the motive power underlying indi-

vidual and group action. They fail to touch men at the springs of their beings. And so we turn at this Birthday season to some simple but tremendously profound words of the Man whose birthday we are celebrating. A teacher came to him after dark one night to find out what the new Teacher was offering to his followers. He was vague and hesitant in his interview. Jesus listened to him with patient kindliness for a little while and then skillfully opened to the teacher of Israel the fundamental truth underlying men's conduct in a few short words: "No one can see God's realm unless he is born from above. . . .What is born of the Spirit is Spirit."

To understand these words one must remember that there are two courses open to every man—a high way and a low way of living. A man may be good or he may be bad. He may live nobly or he may grovel in a moral morass. He may live generously or selfishly. He may be pure or he may be impure. He may be kind and helpful or he may be a churl. He may live in God's realm or he may reside outside God's realm. Jesus was interested in helping men to live the good life. He wanted them to enter God's realm. To render this possible he suggested that men must experience a new birth. Many words have been used in an attempt to make clear Jesus' meaning. "Regeneration," "the seed," "inner light," "divine word," and other expressions have been employed to convey to men's minds spiritual truth and experience. We need to be far more concerned about the reality of the experience than the theological exactness of statement about the experience. Jesus one day talked about good trees bringing forth good fruit, and in his conversation with Nicodemus he was concerned about the root from which goodness springs. It is possible for every man to have implanted within his being a life, root, or seed which will produce good motives and good acts. The Spirit of God in every human being brings forth this life, root, or seed and its fruitage is naturally good.

Now let us think about what would happen in this world of human affairs if men in politics, business, international affairs, education, home and church were all motivated by goodness. Think what might happen if the delegates to the Disarmament Conference could say to one another, "The citizens of my nation want to help in bringing the greatest good to the whole world. We propose to trust the highest and best in all men. We are ready to live together on a basis of good will, mutual confidence, and respect." What might come to pass if internationalists could meet and formulate a plan whereby the nations could share in a cooperative way the vast natural resources of the earth for which nations and individuals now struggle and fight? What would take place in our economic life if factory owners, labor, and consumers would meet in a spirit of kindliness and generous self-denial to work out a plan of production and distribution that would insure to every person an adequate share in the good things of life? What would happen if educators everywhere would open their minds to truth and tolerantly seek to learn life's deeper meanings, even if they should find themselves sitting at the feet of so-called "radicals," "reds," and upsetters of the status quo? What might happen if religious leaders would meet and plan a united program of church work that would eliminate all denominational competition, theological wrangling, and that would place major emphasis on the task of introducing individuals to the living Christ and nurturing them in an atmosphere of fellowship, worship and service?

Frankly we do not know how to answer these questions. We can let our imagination play with them. We can see a new world order coming into being, but our eyes cannot see all that the bringing in of God's realm in this fashion might mean.

Dreaming? Visionary? Idealistic? To be sure. But the angels sang of it on that memorable birthday morn. Prophets and seers have seen it afar. Some day it will come to pass. We may help by persuading men to offer their hearts as Bethlehem shrines where the Christ may be born.

Whittier, Calif.

# Vital Christianity in Focus

## Important Meeting of Federal Council Held

IT is significant that on the eve of the Christmas season, the Federal Council of Churches, which embodies the Christian ideals of American Protestantism, should meet in quadrennial session and re-emphasize the Good News heralded on the first Christmas Eve. The sessions were held at Indianapolis, December 6 to 9, and were in many respects memorable.

As its name implies, the Federal Council represents a federation of the principal Protestant evangelical denominations of this country, and several of the smaller bodies such as our own, and includes some twenty-two million communicants. Right here may we report that during the sessions a delegate challenged the use of the word "communicants" on the ground that it excludes the Friends. Quick as a flash, President George W. Richards, Chairman of the Committee on Function and Structure, replied that Friends adhere to the spiritual, invisible communion and are properly included in the term. The purpose of the Council is to express the spirit of Christian unity enjoined by our Saviour and to cooperate in the accomplishment of the larger and more inclusive tasks of American Protestantism.

Because of the present financial situation, our delegates to this meeting, as chosen by the Executive Committee, were appointed within easy reach of Indianapolis and were present at no expense to the Five Years Meeting. Those officially in attendance were David M. Edwards, chairman of our delegation, Lenora N. Hobbs, Charles M. Woodman, Errol T. Elliott, O. Herschel Folger, Alvin T. Coate, and Walter C. Woodward. The latter was a member of the Business Committee of the Council and served as its secretary.

The Federal Council has come to be recognized as the spearhead of American Christianity in its ever progressive expression of the vital relation of the Christian Church to the great social questions of industry, race, international relations, and others, and advance steps were taken at Indianapolis in these fields of applied Christianity. If we were asked, however, to name the ruling passion of this quadrennial session we would reply that it was the desire to enrich the social content of the Christian message by re-emphasizing its personal, evangelical experience; or, putting it in another term expressed more than once, to experience anew the mystical element of our religion as the inner fountain from which the living waters of social healing flow.

In this and in another important respect, our delegation felt that we were in an enlarged Friends Meeting. On more than one occasion when the vote on debated questions was close, those in the majority yielded their advantage, suggesting compromise and readjustment

in the interest of more substantial unity and a greater harmony. This spirit of good will and conciliation prevailed throughout the sessions despite frequent differences of opinion on mooted questions.

### REORGANIZATION IS EFFECTED

One thing that made this Quadrennial Meeting significant was the reorganization of the structure of the Council in the interest of relating it still more closely to the constituent denominations and making it more directly responsible to them. This reorganization, as worked out by the large Committee on Function and Structure, is marked by the following main features:

1. Henceforth the Council is to meet every two years, instead of every four. This change is designed to secure a closer oversight and a larger exercise of responsibility by the official representatives of the denominations. The size of the Council is slightly reduced, each denomination now being entitled to three members with an additional member for every 100,000 of its communicants.

2. The Executive Committee and the Administrative Committee are combined into one body, to be known as the Executive Committee, which is to meet monthly except when otherwise ordered. On the Executive Committee each denomination is entitled to two members, with an additional member for every 500,000 of its communicants after the first 500,000. To represent Friends on this Committee, the delegation appointed S. Edgar Nicholson and Walter C. Woodward, with Elizabeth Hazard and Arlando Marine, both of New York, as alternates.

3. All members, both of the Council and of the Executive Committee, are to be named directly by the denominations. There are to be no co-opted members.

4. The many commissions and committees are reorganized into eight major departments: Field, Evangelism, Research and Education, Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, Radio. There is to be also a Committee on Worship, which is expected later to develop into a department.

5. All departments and committees are to be under the direction of the Executive Committee and their members are to be appointed by it.

### THE NEW SOCIAL IDEALS

Another center of interest was the draft of revised "Social Ideals." The new statement was received with high appreciation, all the more so because submitted by Dr. Frank Mason North, the now venerable leader who had presented the original "Social Ideals" (or "Social Creed," as often popularly called) at the first meeting of the Council in Philadelphia in 1908. When, after the submission of the new document, the audience sang Dr. North's great hymn, "Where Cross the Crowded Ways of Life"—itself a reflection of the spirit of the "Social Creed"—a great tide of Christian faith and idealism seemed to sweep through the Council.

The new "Social Ideals," like the original, deals primarily with the meaning of the Christian Gospel for our economic and industrial life, but adds sections on problems of race, world peace, rural life, and the family. Many believe that the new document will become as much of a classic of Christian social endeavor for the future as the original statement has been for twenty-four years.

## CHRISTMAS MORN

Across the odor-laden hills
The tinkling herds wound slowly
Toward the cliff-hewn folds
Without the gates of Bethlehem,
Unmindful of the Heavenly Light
That kissed them with its golden sheen.

They plucked each daisy in their path
Made fragrant by the breath of morn,
And drank the nectar of the Dawn
Fresh-stilled by Mother Earth.
Trumpeters of an Heavenly Host
Bestirred the drowsy shepherds
With bugle blasts and hallelujahs
Of "Peace on Earth, Good Will to men,"
Proclaimed aloud the advent of the Christ,
Manger-rocked amidst the lowly kine
Without the hostel's bolted doors,
Where platitudes made merry at the feast
Seeking how best they might evade
The levy of the Roman tax
Upon the morrow.
The Wise Men from the East,
Led by the golden harbinger of Light,
Sped on their moaning dromedaries
Across the drifting seas of sand
To worship at his feet.
With gifts of gold and incense from afar
And diadems of rarest pearls of Indus,
Where Golconda's treasures found a ready mart
They knelt beside his manger cot
And worshiped at his shrine.

They left rich gifts that humble folk
Might have with which to pay the tax
That Herod would demand;
Might have with which to ease
The tortures of their journey to the Nile;
Might have with which to clothe the Christ Child,
So lowly come to earth;
Might have to crown him King of Kings
And Lord of All
Immanuel.

HENRY COFFIN FELLOW.
Wichita, Kansas.

The one part of the "Social Ideals" which evoked pronounced difference of views was the section on Marriage and the Home, and more particularly the sentences which suggested that the protection of both parents and children requires the repeal of laws "which prohibit the communication of information about birth control by physicians and other qualified persons." It was finally agreed that instead of making any declaration on this subject it should be referred to the Executive Committee for further study and report at the next meeting of the Council in 1934. The constituent denominations were also invited to make a similar dispassionate study and to report any findings to the Executive Committee for its information and guidance.

Stirring addresses on world peace by Dr. C. C. Morrison and Pres. Mary E. Woolley; on the strategy of the Church in the face of the crisis in fighting the liquor traffic by Prof. Alva W. Taylor; on justice for the farmer by Prof. Arthur E. Holt, and on race relations by Miss Louise Young, further focussed the Christian conscience on some of the more acute social problems of the day.

### PUTS CHRIST BEFORE COUNTRY

The Council adopted a most emphatic declaration against war as "the most colossal and ruinous social sin that afflicts humanity." It declared that the agencies of the churches should never again be used in preparation for war; that the church should not sanction war or bless it, holding that to support war is to deny the gospel. Furthermore, the Council was unequivocal in its statement that citizenship should not be conditioned upon willingness to bear arms, contrary to conscience. "The State should not create the dilemma of loyalty to country or to Christ. Should such a dilemma arise, we follow Christ."

A statesmanlike declaration on the prohibition question was issued, which we hope to publish soon. "If, in this time of depression-born frenzy," it reads, "our legislators allow the liquor traffic in any form to return, and the nation to be deprived of all the advantages we have gained in the reduction of the consumption of alcohol, they will be held responsible before God and man for the effects that will result not only for this generation but for their children and ours." The statement concluded with the assurance, "We shall present a united front against the traffic in strong drink and a united leadership that our beloved country may move away from the jungle and on to the City of God."

### RE-EMPHASIS ON PERSONAL RELIGION

As already stated, the concern for a fuller acceptance of Christian social responsibilities went hand in hand with,

and was obviously rooted in, a controlling conviction as to the basic necessity of personal religion and Christian faith. This expressed itself most definitely in the attention given to evangelism. No meeting of the Council has ever dealt more trenchantly with this question. No fewer than five speakers addressed themselves to it. President J. Ross Stevenson, analyzing what we may learn from the group known as the "First Century Christian Fellowship," held that the emphasis on religion as personal relation with a supernatural God revealed in Jesus Christ, on the sharing of Christian experience, and on Divine guidance, should characterize the entire Church. Dr. Ivan Lee Holt insisted that there is no real solution of social problems without a far greater sense of the reality of God and of the working of his Spirit in the individual life. President Albert W. Beaven held that to "preach Christ" is not less but more imperative in the complex and baffling world in which we now live. Dr. Fred B. Fisher appealed for "an adequate Gospel for an age of confusion." Dr. Robert E. Speer testified with impressive convincingness to the finality and universality of Christ and his Gospel.

The recognition of the central place of worship further intensified the emphasis on personal religion. In many respects Dr. J. Finley Williamson's interpretation of the place of music in worship, illustrated by the singing of the young people's choir of forty voices from the First Presbyterian Church of Indianapolis, marked the highest point of inspiration. "When I Survey the Wondrous Cross" was sung with a meaning and a sense of reality few experienced in it before.

The "Message to the Churches," sent out by the Council, combined in a happy way the accent on personal religion and the passion for its effective expression in all social relationships. It was permeated throughout by an evangelistic spirit and spiritual vision and at the same time fearlessly set forth the need for a social and economic order according to the mind of Christ. No one could listen to it and go away feeling that the Council is committed to a one-sided or unbalanced Gospel.

In the election of Dr. Albert W. Beaven, head of the Colgate-Rochester Divinity School and former President of the Northern Baptist Convention, to succeed Bishop Francis J. McConnell as President of the Council, there was unanimous satisfaction. Evangelical in spirit, winning in personality, social and international in his outlook, he won the confidence of all. There was gratification also in the election of Dr. Lewis Seymour Mudge, Stated Clerk and formerly Moderator of the Presbyterian General Assembly, as the Vice-President of the Council. This is a new office, created under the plan of reorganization. Under the leadership of Dr. Beaven and Dr. Mudge, the practical changes effected in organizational structure and the dynamic enthusiasm generated at Indianapolis, there is a keen expectancy of a strong development of cooperative programs.

Still another advanced step was the extending of an invitation to the United Church of Canada to enter into some form of cooperation with the Council, the detailed arrangement to be worked out in conference.

The first meeting of the new Executive Committee of the Council, for the purpose of planning the organization of the Council and its departments during the coming biennium, is to be held in New York on January 27.


# Christmas Greetings

Best wishes to you who read these pages and this corner devoted especially to express good cheer to our friends. May the Christmas season bring you much happiness as you share the noble thoughts of the best authors. When in need of more books may we have the pleasure of supplying you.

FRIENDS BOOK AND SUPPLY HOUSE
RICHMOND, INDIANA


## A CHRISTMAS PRAYER

Take away the dimness,
Send an Angel down;
Give us Understanding,
Beauty of its own!
From the way-side places,
Clear the path of Night;
Across the heav'nly vistas,
Shed the Christmas Light!

Take away the dimness,
Enter from afar;
Pour thy rays of healing
O, glory-shining Star!
To the vale and hill-top,
Hamlet and the town;
Send abroad thy comfort
Holy peace, come down!

Take away the dimness,
Make our faces bright;
Grant us Understanding
To see our path aright!
All the windows open
Speed our soul's desire,
Descend, O Christmas Angel,
And cleanse us with thy fire!

ROSETTE LEPAGE.

Oskaloosa, Iowa.

## CHRISTMAS IN EUROPE

Christmas celebrations in Austria begin on December 5th, with the advent of Saint Nikolaus and his faithful squire, the Crampus. Saint Nikolaus, who is really our Santa Claus, appears in Catholic Austria in the guise of a benevolent old white-bearded bishop, vested in mitre and scarlet cape. Like his English prototype he brings presents for good boys and girls and sometimes for grown-ups as well. His companion, the Crampus has, however, no such welcome mission. He is a virulent looking black devil with a barbed tail, cruel claws, very red tongue and a dreadful pitchfork. Theoretically he comes to punish bad girls and boys—but, strange to say, he seems to be more popular amongst them than his venerable companion, judging from the large amount of his effigies which appear in the toy and sweet-shop. The Crampus is sometimes made of black dried plums strung together on sticks.

In German speaking countries Christmas eve is really the great event around which the holy and romantic associations of the feast culminate. Work ceases during the afternoon and even the cinemas and theatres are closed. It is sometimes actually difficult to get a meal on Christmas eve, or Holy Evening, as it is called in Austria. In the early evening the church bells ring and sometimes in German towns Christmas music is played on horns and trombones from high up on the church towers. As the evening begins in nearly every home a Christmas tree is lit and around it the family sings Christmas hymns.

Thus Christmas casts its spell, even if in different ways, over many lands to remind us of the rebirth of life in darkness and of the message of Peace and Goodwill to men, which the spirit of Christ brings. May that message be heard and heeded now when new life and light are so badly needed in the affairs of mankind.

—From A. F. S. C. News Release.

# OUTLOOK AND OUTREACH

**A Contributed Page by the American Friends Service Committee**

**CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.**

## THE NEUTRAL GROUND

A large group of young people—non-Friends—meets regularly at the Quakerheim in Frankfort. One evening, recently, they were discussing their reasons for attending. The following questions were asked: Why have you arranged to have a National Socialist come to you for an address? Why did you not yourselves go to an ordinary National Socialist meeting? Promptly came the reply: "In the Quakerheim, we find a fine, neutral ground, such as we get nowhere else." This reason was emphasized over and over again.

Dorothy Henkel, leader of our work at the Home, suggested that if this is the case, then at least the problems discussed should be considered in the light of Quakerism. The immediate reply was that that was just what was wanted—and to a much greater extent than previously. Again and again the testimony is borne that one of the great services rendered by our foreign Centers is that they provide an atmosphere where frank, free, and unprejudiced discussion of the most bitterly contested questions is possible.

## CHANGES AT THE VIENNA CENTER

Emma Cadbury, of the Vienna Center, will be in the United States until next spring. She is helping in the Philadelphia office, speaking on occasion, and helping as many of us as possible to get better acquainted with Austria.

During her absence, the staff is as follows: Headley and Elizabeth Horsnaill who have had long experience in the Center, several devoted Austrian helpers, Marie Luise Moll of Holland, and Mahlon Harvey, a young American Friend who has been studying modern languages in Berlin and in Paris and who has just received his diplomas from the Universities of Berlin and Paris and from the Sorbonne. Then there are the workers with special tasks: Christine Clement Brown has the Student Club, and Lily Bugbird has the Old Age Relief, which is still carried on through the Center. As Elizabeth Horsnaill's time must be largely given to the Hostel, she might also be listed among those with special tasks, all contributing to the Center as a whole, but not so directly responsible as Emma Cadbury and Headley Horsnaill for the conduct of the Center, the correspondence, the assistance to strangers, the putting people in touch with this, that, or the other thing of international interest, the arrangements for lectures, the friendship traveling, and all the other items which go to make up the work of the Center.

## "IT IS NOT FORBIDDEN, BUT—"

"It is *not* forbidden to smoke, but it is asked that you do not." Without any request from those in charge, the Student Club of the Paris Friends Center placed this warning sign where it would meet the eyes of all.

The Student Club opened for this season on November 5 with a social gathering, not very large, but full of promise for the year. The lecture series began on the ninth, and a week later, the attendance had risen to eighty-five. There is an unusual feeling of responsibility among the active members this year, as indicated by the smoking sign, which was entirely a result of the Club's own initiative.

The English Club, one section of the Student Club, opened its season on the twenty-second, with a talk by Effie McAfee on present conditions in America. Effie McAfee reached Paris again on November 18, after her two months' visit to the United States, five weeks of which were devoted to speaking about conditions in Europe, and Friends' work there. She is rejoiced to be back at her work again, and is looking forward to a good year.

## FOREIGN STUDENTS IN OUR HOMES

The Fellowship Committee of the American Friends Service Committee wonders whether Friends are taking full advantage of the presence in this country of students from abroad, or if they have appreciated the possibilities for promoting international understanding and goodwill through the simple expedient of offering hospitality to these young men and women who are far away from their own people. This time of the year, when Christian families unite in the finest type of intimacy, offers an excellent opportunity for including in the family circle foreign students who have come to America seeking something they have not found in institutional life.

Although one Meeting has offered the use of its Social Room to a group of Chinese students, and to an International Club, for their regular monthly meetings, and has made a special effort to include other foreign students in its immediate neighborhood in its activities, too little effort perhaps is still being made to give young people from other countries an opportunity to participate in Friends' home life. Not long ago, the Fellowship Committee sent a letter to the Clerks of forty Monthly Meetings suggesting that individuals within the Meetings offer hospitality to foreign students who may be attending schools nearby. Since then, both written and personal reports have been received from people who have taken advantage of the opportunity to become acquainted with the people of other lands who are living in their own neighborhoods. One family sought out a German girl to share their Thanksgiving dinner because the daughter had traveled in that part of the world.

One member of the Committee who has spent several years in Japan, says there is quite a noticeable difference between Japanese students returning home from a period of study in this country who have come to know our real home life and those who have not. Is it possible for *you* to entertain a foreign student in *your* home this Christmas? One institution reports that various organizations invite these visitors from the other lands to participate in their forums, to share their reading rooms, and to attend their socials. The old-fashioned, homely hospitality, which you can extend, however, can change impressions these students will carry back with them from a cold, impersonal picture of institutional life, to a vital, intimate understanding that all people, regardless of race or geographical boundaries have too much in common to permit their hating each other.

## CLIPPINGS ON JAPAN WANTED

It has been suggested to the American Friends Service Committee, by some of those who are in a position to know, that it would be useful to send to Japan clippings from American papers which seem to show understanding on our part of the problems which confront that country. Such clippings would be used by people in Japan interested in building up better understanding and in eliminating suspicion, fear, and hatred which tends to grow up in countries when national policies conflict. Some of the more favorable clippings might be reprinted in the Japanese press.

The American Friends Service Committee would like to encourage Friends everywhere to clip comments on Japan and China from the newspapers, magazines, and other publications which they read and send them in to us. This should include not only editorials and newspaper articles but reports or speeches on this subject. By doing this Friends everywhere can help to meet the requests which come to us.

# CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a cooperative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

## THESE THRILLING DAYS!

Editor, THE AMERICAN FRIEND:

Are these not amazingly interesting days in which we live? A distinguished professor of law in a book which is soon to appear says that America is as a rule more influenced by precedents than by the principles of law. Those people who believe that the *real* world is determined by and best described in terms of principle and philosophy have good news today. Externally, we find a stark conflict between socialism and capitalism in which the latter seems to win overwhelming victories as a matter of routine. And yet internally, the point of view of those in power and responsibility is rapidly changing toward important features of the socialist philosophy. Read what appears in the monthly bank letter of the National City Bank for December, 1932. The first subject is war debts. "It is in the common interest that Britain shall not reduce her gold reserve, for that will tend to make her currency unstable. . . . By forcing her to go in the markets and bid for dollar exchange, we make it more difficult to sell our products not only in Britain but elsewhere. . . . The most pressing problem now is to do something constructive to stabilize currencies, improve world trade conditions, and maintain such foreign demand as there is for our products, and meanwhile nothing should be done to make the situation worse." The original article covers two printed pages and makes more unmistakably clear than any brief quotation can do, that the heads of the second largest bank in America now favor cancellation (or some less offensive word with the same meaning) of the war debts as the most probable course to recovery of business stability in the United States. The Chase National Bank (largest in the U. S.) has taken a similar position as may be seen by the frequent writings of its chief economist, Dr. Anderson.

The second subject is war. The National City Bank letter states: "The well-meaning people who in more or less casual bodies pass resolutions denouncing the economic system for the existing unemployment would direct their efforts to better purpose, if they concentrated upon the evident truth that War is ruin to the modern economic system and the cause of the present situation. . . . The two worst depressions this country has ever known, the present one and that of 1873-1879, have been directly related to wars. Since the last war was the greatest ever known and the world economic system was at the height of its development, the extent and violence of its effect were far beyond anything experienced before." The discussion of this matter covers three printed pages and would well repay careful reading. The sixteen page monthly bulletin is available upon request and has a wide circulation.

Here is a subject on which the pronouncements of economic leaders *now* agree with those of political pioneers in modern cooperative living and also with eminent religious spokesmen. The small band of pioneers who three centuries ago announced the same doctrines probably have been forgotten. In fact the modern world is so interdependent that the three major steps in progress are often confused, namely: (a) presentation of ideas, (b) their dissemination and (c) translation into action. Many times it seems to me that our political parties are going to change internally so as to be more and more like those now predominant in Europe. Perhaps some day the Republican Party will be the Socialist and the Democratic Party the Communist stronghold. These seem to be the main divisions in Germany and France. An illuminating record could be made of matters which thirty years ago were considered radical and from the red end of the spectrum which today are well ensconced in our "conservative" political procedure and even suggest by their old age the lavender or violet end of Nature's color scheme.

These are indeed thrilling days in which we live.

WALTER G. BOWERMAN.

Leonia, New Jersey.

## DO WE WANT REFORM IN WORSHIP?

Editor, THE AMERICAN FRIEND:

Milo Hinckle's recent article on some problems which the Society of Friends faces with respect to her ministry, and letters dealing with the spiritual life of our meetings have raised several questions in my mind. I agree with the person who wrote to Milo Hinckle that he fears the present pastoral leadership does not want reform in the meeting for worship. The pastors are not wholly to blame for this situation, however. The whole pastoral system under which we operate produces the situation. How often do we hear some member of a Pastoral Committee that is considering the qualifications of a prospective pastor ask, "Can he preach?" We hire our pastors because they can preach regularly every Sunday morning. Some meetings do not warmly welcome an outsider because they want to hear their own pastor, and some pastors do not welcome outsiders because they know there will be those in the congregation who have come to hear the pastor.

This situation prevails in part because the average Friend of today does not know how to make use of silence for worship. If any one doubts the truth of this statement let him prevail upon the pastor to keep still for fifteen minutes. The average Quaker "church" can be quiet for a very few minutes. Then some one looks to see if the pastor isn't about ready to do something. If the silence continues, a spirit of restlessness will sweep over the meeting and helpful meditation and inward communion are impossible. We want preaching at the center of our service. We want some one to talk to us. We don't want to use our own brains in deep, united, growing worship.

There is undoubtedly an inarticulate minority in many meetings who long for more quiet in the meeting for worship, who wish that the short period which some pastors set aside in the service for quiet might be extended until the meeting could grow into a unity in the Spirit when, blended, united, and purged, souls could rise to a holy sense of the Real Presence in the midst. This minority is not given much consideration by the majority. It will probably have to be patient and sweet-spirited until the time comes when a new reforming spirit takes possession of the Society, or, perhaps, when those inarticulate but longing folk in every community find each other in a new and rich fellowship of those who crave a mode of worship akin to that of early Friends.

A QUESTIONING FRIEND.

## THE DEEP DRONE OF THE DEMONS

Following Armistice Day, Orville Dennis, a young Iowa Friend in attendance at Hartford Seminary, wrote a strong letter to a local paper, which was published as follows in substance:

To the Editor of *The Courant:*

On Armistice Day I stood on the curb stone watching young men and women, boys and girls, yes, even small children marching in step to martial music. As I saw the display of arms, the exhibition of tanks, and heard the sinister rumbling of bombers overhead, I was at a loss to see the connection between all this and honoring our dead.

Is it fair to have children marching to martial music and taking part in mili-

taristic displays? Does it not unconsciously move them into a frame of thinking which facilitates the whole war psychology? Why not educate them in an atmosphere far removed from all this and let them grow up to use their own reason and understanding relative to the content of such terms as "patriotism," "heroism," and others that we use frequently certain times of the year?

Undoubtedly fear is the great disturbing element preventing nations from getting rid of the thing that provokes conflict, armaments. There is a teaching that says, "Perfect love casteth out fear." This saying is embodied in the religious literature of the Christian church. But I saw representatives of the church marching in the train of those who believe in the method of force and might. And I was compelled to ponder whether the institution which teaches that "perfect love casteth out fear" could conscientiously lend its youth for participation in a display of military force, a method contradictory to its gospel.

As the deep drone of demons of destruction sounded over my head I looked up and saw in these bombers not only machines designed to drop death, but objects representing vast sums of the people's money. Then my attention was caught by the sight of a shabby man offering toy balloons, pencils and apples to the public for a few coins to ease his poverty. I was seized by the utter incongruity of the two scenes. There was plenty of money floating around in engines of war, but apparently none to help this man to help himself. Then, as if by fate quite displaced, there appeared in the parade an appeal for assistance against our real enemy, poverty and want, "War Against Want." I went away feeling that this appeal, this reminder of our duty to those now living was about the only fine thing I saw as I stood on the curbstone.

O. DENNIS.

Hartford, Nov. 16, 1932.

## R. O. T. C. THEOLOGY AGAIN

Editor, THE AMERICAN FRIEND:

I see an article in the issue of November 24, referring to "R. O. T. C. Theology," in which the 24th chapter of Matthew is quoted. I do not see how anyone can justify war from the teaching of that chapter. I have always thought it to be Christ's prophecy of future events, which, I believe, has been, is being, and will be literally fulfilled, as the reference to the literal temple was literally fulfilled. But because Christ told of the events that would happen does not prove that he justifies war. He said the temple would be destroyed, but that does not prove that he destroyed it.

Christ's teachings as to war were positive. He said, "Put up thy sword. They that take the sword shall perish by the sword." We see this fulfilled in every war, but that does not mean Christ justifies it.

As to the study of Quakerism, I think we should be studying the Confession of Faith, and our Bibles, especially the New Testament, since that is the new covenant under which the Christian is to live.

J. S. BOND.

Colorado Springs, Colorado.

## ORISSA K. STEPHEN

Orissa Kingsbury, daughter of Martin and Caroline Kingsbury, was born June 19, 1854, near Preston, Fillmore County, Minnesota, and died at the home of her daughter, Lucy Myers, in Central City, Nebraska, October 27, 1932.

She was graduated from the Preston High School and Winona Normal School, and later taught for a number of years. She and James Stephen were married on February 23, 1880. As a bride she went to Central City with her husband, who shortly before had become established in business there. During the remainder of her life, that community was her home, and she identified herself with the interests of home, church, and community. She was a leader in the Women's Christian Temperance Union, a loyal worker in the missionary cause, and a supporter of the best in education. She and her husband loyally supported the work of Nebraska Central College from the time of its founding by the Methodist church. When in 1895 the College property came into their possession after the discontinuance of the school, they and their children made their home for a time in the college building. They took an active part in the re-opening of the College under the care of Friends, and continued as earnest, loyal, workers in the interest of the school.

At the organization of the Friends Meeting in Central City in 1898, Orissa Stephen and her husband became members of it. Her faithfulness and loyalty during the past thirty-four years have been evidenced in unnumbered ways. With all her interest in other matters, however, home responsibilities were always uppermost in her thought, and her home was the center from which her radiant influence spread to others. She is survived by five children, her husband having died in 1923.

Funeral services were held at the Friends Church, October 31, with President O. W. Carrell of Nebraska Central College in charge, and Walter H. Wilson assisting.

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**Only faith in the highest can give us the wholeness which is salvation.**

## MAY N. REPLOGLE

May N. Replogle was a well known Friends minister and, together with her husband, Charles N. Replogle, was a pioneer worker in Washington State, in Puget Sound Quarterly Meeting of Indiana Yearly Meeting, as well as a missionary and teacher for about fourteen years in Alaska. She was the daughter of the late James Newton and wife of Cowan, Indiana. About 1892 she and Charles Replogle were sent to Alaska as missionaries by Oregon Yearly Meeting, and remained for nine years at Douglas. A little later they went on an evangelistic tour for nearly a year, when they had acceptable service in England, Ireland, and Norway.

Charles Replogle went to Washington in the spring of 1904, and held a series of meetings at Everett, which resulted in the setting up of Everett Monthly Meeting in Puget Sound Quarterly Meeting. He was asked to serve Everett Friends as pastor, and the family moved to that city, where they lived for nine years. Again the call to Alaska was felt, and in 1913 the Replogles returned to that land as government teachers, under the Government Board of Education for Natives of Alaska. For five years they lived at Deering, and taught the Eskimos. Returning to Washington, they resided on their fruit ranch near Cashmere for two or three years, and later served as Nebraska Yearly Meeting Superintendents, and afterward Charles Replogle served as Field Secretary of New England Yearly Meeting.

Both Charles and May Replogle were known as gifted ministers. Since the death of her husband in 1927 at East Lynn, Massachusetts, May Replogle had spent much of her time on the farm near Cashmere, except when visiting various Friends meetings. After a prolonged illness, she died October 29, 1932, at the home of her daughter, Mildred Jones, near Cashmere. Funeral services were conducted by Maude Carter Smock, pastor at Everett, and burial was made at East Lynn. Surviving are the daughter and one son, Delbert Replogle, of Ridgewood, New Jersey.

## UNADILLA'S HELPING HANDS

Nearly every organization in the rural meeting of Unadilla, New York, has done something quite recently to bring a bit of comfort and cheer into the lives of some less fortunate people. The True Blues have sent five dollars to the Ransomes' work in the Tennessee mountains, and two dollars to the Christian Home Orphanage in Council Bluffs, Iowa. Three comforts and some clothing have been sent by the Missionary Society to the American Friends Service Commit-

(Continued on page 901)

# BOOK REVIEWS

**Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana**

## WILLIAM PENN, QUAKER AND PIONEER

BY BONAMY DOBREE

*Houghton Mifflin Company*, pp. 346, $4.00

"Biographies of great men need to be rewritten afresh for every generation, for the point of view changes, the psychological approach is made from a different angle, values vary," says Bonamy Dobree, one of the most brilliant of the younger British biographers, in the preface to his new biography of William Penn, which appropriately makes its appearance in this year of the two hundred and fiftieth anniversary of Penn's landing in America. Dobree, himself not a Quaker, intimates that perhaps after all this is an advantage, "for nothing need hinder us from telling what we conceive to be the truth; and indeed, with the roughnesses smoothed, the idiosyncrasies placidly accepted, the errors glozed over, Penn becomes less interesting, less lovable, and in the end less great." "I have tried, therefore," he continues, "to regard him afresh, disinterestedly, not certain myself of what figure would emerge until I had sketched out the book."

In introducing his character, the author suggests the complexity of the personality of the man, and the great possibilities which lay dormant in him. A striking account of the "convincement" of young Penn is given—which was the "crystallizing occurrence" of his life. "He had surrendered to God, and in the happy transformation which followed, all the fields of his consciousness were fused together, directed to a single end. His personal energy proceeded from one node; he was unified with the religious life and ready to face anything for its sake."

Penn's religious convictions are characterized as follows: "We may say that he took the middle way; he was always essentially sane and well-balanced. He appears to have seen the danger of a faith which depends on inward conviction alone, to have feared almost that the Friends might become a people too far apart from common concerns, each enjoying what he called 'private religion,' so private, indeed, that it would belong to one man alone; for he always insisted that Quakerism was a communion, that one could not be a Quaker by one's self."

The author next traces Penn's career through the period of "spreading the faith," and his various fortunes up to the date of his launching on the venture of "The Holy Experiment" in Pennsylvania. The famous treaty with the Indians is shown to have resulted in a "complete justification of Quaker principles."

When Penn returned to England and became a Court personage he was quite a contrast to the usual figures at the Court and to the King himself, and this Dobree vividly portrays. Commenting on this period he says, "Penn's activity seems to have suffered no diminution from disillusion, tribulation, or middle age: the nuclei of energy in him still impelled his body, as well as his mind, hither and thither."

"William Penn, Quaker and Pioneer," as the publishers say, brings "both the great Quaker and his period wholly to life." The book is scholarly, gives full references, a genealogical table of the Penn family for several generations, an index, and several admirable illustrations.

## THE PACK-TRAIN STEAMBOAT

BY MARGARET LORING THOMAS

*Bobbs Merrill Company*, pp. 239, $2.00

In a simple, yet very interesting, narrative style Margaret Loring Thomas tells in "The Pack-Train Steamboat" the story of the Yavari, the steamship which was to "sail nearest the moon," on Lake Titicaca in Peru, the highest body of navigable water in the world. The entire story is told as seen through the eyes of Capac, a Peruvian Indian boy. The Yavari was originally built in England, knocked down, every piece marked, and shipped by steamer across the Atlantic, through the Straits of Magellan, and up the western coast of South America to Arica, where it was unloaded and carried laboriously piece by piece on mule pack-trains, or on men's backs, over the difficult mountain trails to the town of Puno, on the shores of Lake Titicaca, high in the Andes. There the work of reassembling was begun in 1863, and finally, after many delays, interruptions, accidents, and adventures, the steamer was launched in 1871.

Capac, whose name means "the fortunate one," shared in the mighty task from the very start, and made many trips to and from the seacoast, sleeping in tambos by the way, eating beans and chuna, getting lost in the mountains in a storm, crossing the Atacama desert, passing the crescent sand dunes and the hot springs, and seeing herds of llamas and numbers of vicunas. During the interruptions in work, Capac went to school in Arequipa, where he studied to achieve his ambition of becoming an engineer and sailing in the Yavari on Lake Titicaca.

Our Friend, Margaret Loring Thomas now lives in New York but it was on one of her visits to South America that she saw the Yavari and determined to write her story. The research work was arduous because the periodicals of the time are not indexed and the records have not been accurately kept. Every effort has been made to secure precision of details in background—the life, food, clothing, and mentality of the people. Attractive illustrations and sketches add to the interest of "The Pack-Train Steamboat." The author will be remembered for her former two popular books, "George Washington Lincoln Goes Round the World," and "The Burro's Money Bag."

## QUAKER HOMESPUNS

BY ISABEL GRUBB

*Allenson* (London), pp. 144, $1.00

This is a collection of stories about Quakers and their lives, during a period from 1655 and 1833. Each of the tales has a historical basis, and the author gives some notes on her sources. In one or two instances the stories have been passed down by members of the author's family, who personally knew the people written about, or had heard directly the details of the incidents. The stories picture the suffering of the Friends, their joys and sorrows, their "concerns," and their romances, and record interesting bits of information in the light of the social and political conditions of the times. They illustrate the influence of the Quakers on other people through their personality and the radiance of their faith. The book is written on the background of "Quakers in Ireland," a former work of Isabel Grubb.

## UNADILLA'S HELPING HANDS

(Continued from page 900)

tee for distribution in the coal fields; also a comfort, clothing, and other gifts for a Christmas tree in Tennessee.

The Penn Helpers are fulfilling a request from Alice I. Kennedy's work in Jamaica for ten each of towels, picture-books, and assortments of beads, and the Sunday School has sent a box to the Indian Mission in Oklahoma and a box to the Ransome work in Tennessee. A portion of the things contained in the Indian Mission box was made for that purpose in Vacation B. S. last summer.

The Adult Bible class, with Henry M. Vore, as teacher, sponsors the sending of many "sunshine boxes" and gifts of fruit and flowers, while the Home Bureau continues to lend a helping hand to bring cheer to several homes in that vicinity.

# QUAKERDOM · AT · LARGE

Harlow Lindley, Curator of History of the Ohio State Archælogical and Historical Society, addressed one of the Presbyterian churches of Columbus on Sunday evening, December 11, on the subject of worship from the Quaker viewpoint.

* * * *

Joseph R. Silver, Executive Secretary of the Young Friends Movement of the Philadelphia Yearly Meetings, writes us that the last week in June has been chosen as the time for holding the Eastern Young Friends Conference, and asks that that date be kept free by those interested. Further details will be announced from time to time.

* * * *

It is interesting to note the important official connection held by two Quaker-bred men with the two leading newspapers of the Pacific Coast. Ralph W. Trueblood, son of the late Professor William N. Trueblood, and a graduate of Earlham College, is Managing Editor of the Los Angeles *Times*, and Ore L. Price, son of the late James P. Price, a Friends minister, and a graduate of Pacific College, is Manager of the Portland *Oregonian*.

* * * *

Emma P. Martinez, head of our mission work at Puerta Padre, Cuba, is properly disturbed over the omission of a little dot known as a decimal point, from the figures given in connection with her recent letter appearing in our columns. So far as our Mission was concerned the omission made the cyclone appear to have been one hundred times worse than it was, the repair bill being about $25.00 instead of $2500. We are more than ever confirmed in our judgment of the senselessness of adding ciphers to a figure where no cents are involved!

* * * *

Our Friend Elwood C. Perisho writes: "Sunday morning often sees quite an exodus from the Guilford College Campus: Faculty members starting for various church services where they are to speak; musically minded faculty and students to church choirs; the three gospel teams, under the direction of Lewis W. McFarland, to visit the local meetings in N. C. Yearly Meeting; other students speaking for Prohibition in the Sunday Schools in this township; in the afternoon a group may be going to hold a service in a Negro church, or to the home of some aged person or some invalid; in the evening several may be going to Greensboro or elsewhere to lead a young people's meeting or to speak for Prohibition or Peace. . . . Ruth E. Outland is teaching at Jamestown, only a few miles away, and her timely addresses are increasing the interest in Palestine, already kindled by Edna Haviland."

* * * *

During the next Easter season, the splendid new Y. M. C. A. building at Jerusalem will be dedicated to the service of the youth of the Holy Land. Naturally the occasion commands the interest of Christian forces throughout the world, and Christian leaders of all the continents are planning to converge on Jerusalem for the dedication. The International Committee of the United States and Canada is making special preparations for a pilgrimage from this continent. In referring to this project, W. Irving Kelsey writes from Ram Allah asking us to call the attention of our readers to the fact that the Syria and Palestine Yearly Meeting will be held at the same time, in Ram Allah, ten miles north of Jerusalem. It would indeed be a fitting time for Friends to visit the Holy Land. In this connection it is interesting to note that J. C. Clark, of New York, who is directing the pilgrimage for the International Committee, was raised a Friend, at Newberg, Oregon.

* * * *

Gurney Binford, of Shimotsuma, Japan, has sent us sample copies of the interesting new international photogravure pictoral monthly, called in English, *The Christian Graphic*, which was started last year by a group of internationally minded Japanese Christians. It has averaged a 25,000 copy publication of each issue. Included in the periodical are: pictures of individual people and what they are doing, a page of social reconstruction, a youth page, a children's page, a symbolic cover picture, and a full page reproduction of some famous Christian picture with strong religious message, suitable for framing. Each number tends to stress some theme exemplifying the Christian message, and the unity of all Christians everywhere. The Japanese news section includes eight pages, Dr. Toyohiko Kagawa being the main contributor. In explaining his interest in *The Christian Graphic*, our Friend writes from Tokyo, where the paper is published: "Besides its value as an educator on international interests, it seems to me to be of value as an indication of the things in which Christian Japanese are interested. It will be of value to see the thing which is becoming popular in Japan and thus get one new viewpoint of Japan. I know of course about the hard times, but I have a feeling that the way out of the depression is the way of a fuller international mindedness." The year's subscription price of the *Graphic* is one dollar. THE AMERICAN FRIEND will be glad to receive subscriptions and forward them direct to Gurney Binford.

## NEWS OF OUR MEETINGS

Dr. Wayland F. Dunaway, Professor of History at Pennsylvania State College, addressed the State College Friends Meeting, November 6, on the life of William Penn, giving a very interesting, instructive, and inspirational talk. November 11, the meetinghouse was used for a community Armistice Day peace and memorial service, which was a very impressive meeting. Adult discussion groups are held at 9:30 each Sunday morning, meetings for worship at 10:30, and young people's fireside group meetings at 7:00 in the evening. Much interest has been shown by students and townspeople. Last year, aided by contributions from town residents, the Meeting sent 2500 to 3000 pounds of clothing to the West Virginia miners as well as some money. It is planned to continue the work this winter, and two boxes have already been shipped.

* * * *

At an all-day meeting of the women's societies of the First Friends Church, Long Beach, California, December 8, Sarah Lindley told of the Yuletides she had experienced in Mexico, where she was engaged in mission work many years. During another part of the program, Miss Harriett Reitveld, of the local Y. W. C. A., who was engaged in "Y" work in China for a number of years, gave a talk describing vividly a visit she made once to the silkworm culture industry, where she found pitiful conditions of child labor.

* * * *

"Rally Day" was fittingly observed at Mt. Airy, North Carolina, Friends Meeting, Sunday, December 4, with 183 present for Sunday School and 230 for the hour of worship. The children figured prominently in the special program, and the pastor, Clifton C. Pearson, who is now serving his fourth year, brought a message, using as his subject, "Sitting at the Master's Feet." Several cars made special trips bringing members to the meeting. The children had been tagged on the previous Sunday, and urged to return Rally Day bringing a friend and their parents with them and remain for the church service. In this way prac-

tically every home in the meeting received a personal invitation to attend.

* * * *

Friends Meeting at Orlando, Florida, opened December 12 for the winter season. Friends there extend an invitation to all those expecting to spend the winter in that part of Florida to make that their meeting. Services are held each Sunday at eleven o'clock, at Sorosis House, 108 Liberty Street.

* * * *

Clarence L. Haering of Paton, Iowa, has been holding a series of evangelistic services in the Marshalltown, Iowa, Friends Meeting, preaching "old-fashioned religion in a pleasing, yet forceful and convincing manner," and applying it to every day living. Many of the young people of the meeting made a definite stand for Christ, and all those who were privileged to hear him received many spiritual blessings.

## MAKING A CHURCH SALAD

An unusual Church Night program, planned by the pastors, Richard and Effie Wiles, assisted by the chairmen of the different departments of the church, was given at the Indianola, Iowa, Friends Church, on November 25, with about one hundred and fifty people in attendance. The central theme of the program was the making of a salad called the "a la Church Salad." Earl Hadley, acting as cook, received the various ingredients of the salad and mixed them together in a huge mixing bowl.

The first three ingredients, mayonnaise, lettuce, and carrots, were represented by Opal Toucks, John Woodcock, and Roy Toucks, who spoke respectively of the work of the Sunday school, of the Trustees, and of the place of the Finance Committee. Celery was furnished by the Christian Endeavorers, represented by Margaret Hadley; pepper by the Junior boys, who gave a reading; paprika by the Junior girls, who enlivened the program with a song; and olives by Pearl Frazier, who spoke of the place of music in the building of a church. The Primary Department of the Sunday school furnished marshmallows, and the Woman's Foreign Missionary Society brought salt. The latter group was represented by Leona Champlin, who spoke of the importance of the missionary activities of the church.

Samuel Trueblood, representing the membership, brought the meat, and spoke on the part which the individual member has in the making of the church. The Spirit of the Church, represented by Inez Smith, arose from the mixing bowl, holding high a beautiful, finished salad. She gave a splendid talk upon the need of cooperation in the church. The program was closed with the singing of "Blest Be the Tie That Binds," after which a social time was enjoyed by all. The pastor and his wife were invited to the platform to assist the leader, May Smith, in a new Thanksgiving game. As they took their places at the front of the Church, the members came forward with gifts of fruit and other household necessities. Indianola Friends agreed that they had enjoyed the evening, and that they would plan for another Church Night.


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## BIBLE SCHOOL INSTITUTE AT FARMLAND

The second All-Yearly Meeting Bible School Institute, sponsored by the Committee on Religious Education of Indiana Yearly Meeting, was held at Farmland, Indiana, November 15 and 16. The enrollment was small owing to an unexpected snow storm, but there was keen interest and enthusiasm among those present.

A group from Spiceland Bible School presented a playlet of practical interest, entitled, "The Anybody Family on Sunday Morning." Orville Fisher and his fine group from Arba brought a real worship program, such as might be used in any School. Helen Hunt, of Webster Bible School, made suggestions, emphasizing the importance of beginning on time, with quiet music, of careful selection of worship hymns, of shared responsibility for programs, and of the place for silent worship in every Friends School. Charles E. Hiatt conducted the opening worship, reading advices from Paul's letters, and Farmland and Spiceland furnished special music for the conference.

"Building Attitudes," the theme of the Institute, was brought out in every session. Lillian E. Hayes, Secretary of the Religious Education Committee, gave a "Long view of our Bible School Objectives," pointing out weak points, the necessity of trained leadership, and the responsibility of home, school, and church. She noted the fact that every Bible School teacher is a builder of attitudes. In the symposium led by Nellie Markle, Ellen Reece, George Newbold, and Harvey Allen, the conference was impressed with the thought of the necessity of building right attitudes in the character of the child.

Eliezer Partington, of Newcastle, brought a stirring message on the importance of "The Power of Preparation of the Head, Heart, and Hand," emphasizing "a new application to meet the new needs of the new pupil" and that projects have no value unless they have the purpose of impressing the lesson upon the minds of the members of a class. "The greatest commentary is the life of the individual," he said, "and as Christians our big task is to reveal God to others."

Donald Spitler, on the background of his experience in Detroit, spoke helpfully on the small school in a big city. In his evening message, William J. Sayers spoke of the three attitude builders, the home, the school, and the church, and the need for trained, cultured and consecrated workers. In summarizing the conference, Leslie Shaffer said: "In our search for ways and means, projects and methods, we should stimulate a search for spiritual values as well." The Institute closed with this dedicatory prayer: "I dedicate myself to my task and crown Thee, Lord of my all."

## "TOYS ARE NEEDED!"

Lack of space prevented printing a recent A. F. S. C. page in full. We record here the more urgent material. Christmas is coming and without aid from friends outside the mining districts Christmas will be a bleak experience for many children. Send clothing, musical instruments including "canned" music in the form of radios and victrolas, carpenter tools. (Who can find a jig saw for use at Hill-top where they want to make wooden toys? Correspond with Alice Davis, Box 156, Morgantown, W. Va.) Toys are needed. Carefully wrap articles and send to field distributing points. Here they are: A. F. S. C., Box 156, Morgantown, W. Va.; Winifred Way Wencke, 212 Terminal Bldg., Logan, W. Va.; Arthur Gamble, P. O. Box 260, Whitesburg, Ky.

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## BIRTHS

PRIOR—To G. W. and Hazel Dixon Prior, Newton, Iowa, November 21, 1932, a daughter, Constance Joane.

## MARRIAGES

FARMER-FRONTZ—At the home of the groom's parents at Kokomo, Indiana, November 25, 1932, Leota Frontz, daughter of Mr. and Mrs. John Frontz, of Perrysville, Ohio, and Elden Farmer, son of Mr. and Mrs. David Farmer; Josephine Hockett, minister. The groom is a Friends minister and the bride a musician. They will live in Kokomo.

## DEATHS

GREGORY—At Goldsboro, North Carolina, November 26, 1932, Alice Alethea Gregory, little five-year-old daughter of Calvin L. and Marie Gregory, who have been serving in pastoral work at Goldsboro for the past three years. She was born November 8, 1927, at Asheboro, North Carolina, and was an unusually gifted child. Her death was caused by an illness of less than a week with diphtheria. She is survived by the parents and an older sister. The funeral was conducted at the parsonage by Bascomb G. Rollins, assisted by Ben H. Millikan.

PANCOAST—At Purcellville, Virginia, November 19, 1932, Ruth H. Pancoast, an overseer in Lincoln Monthly Meeting of Friends and widow of Joseph H. Pancoast, a minister. She and her husband, who died only three years ago, were among the most active members of Lincoln meeting almost from its re-establishment in 1886. In the days before the auto they were regular attenders with their children at Bible school and Meeting though it meant a drive of over five miles over an unimproved road. They were also instrumental, with another family of Friends living near, in establishing an indulged meeting for worship and a Bible school held First-day afternoons at Silcott Springs. Ruth Pancoast leaves five sons and four daughters, all of whom are married save one, and fifteen grandchildren. Her value as a member of the community was attested to by a largely attended funeral.

SWOPE—At her home near Greentown, Indiana, August 13, 1932, Rebecca Frances Swope, aged forty-one years. She was born May 9, 1891, the daughter of Thomas and Flora Perkins, and spent all of her life in the New Salem community south of Greentown. She and Elmer Swope were married in 1910, and they were the parents of seven children. Rebecca Swope was an active member of New Salem Meeting, and a willing, faithful, and dependable worker in meeting and Bible school. At the time of her death, she was Clerk of New Salem Monthly Meeting.

WILSON—At her home near Knightstown, Indiana, December 4, 1932, Penina Hill Wilson, daughter of Thomas T. and Nancy Davis Hill. She was born in North Carolina, June 15, 1850, and was married in 1893 to Ezekiel Wilson, who lived but five years. She began teaching school at the age of sixteen, and was a teacher for nearly fifty years.

## NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N W Phone Adams 7071

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Pure Vermont Maple Syrup, $1.80 per gallon. In lots of 4 or more, $1.50 per gallon. F. O. B. Bristol. R. H. Young, Starksboro, Vermont.

## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**
Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.
4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 E. 61st Street. Telephone Fairfax 3193.
1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

**CINCINNATI, OHIO**
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

**DETROIT, MICHIGAN**
First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBaun, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

**NEW YORK CITY**
Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

**SEATTLE, WASHINGTON**
Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

**WASHINGTON, DISTRICT OF COLUMBIA**
Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45; a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

**WASHINGTON, DISTRICT OF COLUMBIA**
Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.


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